

# SERMON TRANSCRIPT

DATE

March 24, 2019

SPEAKER

Brian Frost

SERIES

Unstrapped

PART

3

TITLE

Aiming For More

SCRIPTURE

Matthew 6:19-24



© 2019 Providence Baptist Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.

Well, it is so good to see you, Providence family. I hope that you have had a great week. It's so good to see you and to sing with you as always. If you're new here with us, welcome. We're thrilled that you have joined us. In your Bible, if you want to turn over to Matthew chapter six, I'd love for you to do that if you have one. If you don't, there's a lot of Bibles in these chairs near you. If you don't have one at home, take that home as a gift. We would love for you to have that. Of course, this is in an absolutely fascinating place in the Bible. It's right in the middle of something called the Sermon on the Mount. At the very beginning of Matthew chapter five, Christ walks up on a mountain, and he begins to preach to this enormous multitude of people.

What he's saying in the sermon fundamentally is this, "If you actually take me serious, if you take what I'm about to accomplish on the cross seriously, then what would it look like in your everyday life?" He comes to this section right in the middle of the sermon, and he wants to address something that we have been doing over the last few weeks, and that's money. If we took Jesus serious, if we took his accomplishments on the cross and when he rose from the dead serious, what would it look like in our own financial world? This three-week series is called Unstrapped. The fact is that most of us in this room, at some point in our life, and maybe many of you right now, you feel strapped. What I simply want you to know is that he is absolutely committed to your good. I have no agenda here whatsoever other than to call you to look at his word, to help you try to grasp it, and to call you to believe in it. If you would, let's bow and let's ask for help.

Father in heaven, we thank you for your amazing grace. As we have sung, we believe that you are worthy. Jesus Christ, you are worthy of all of our praise and all of our honor, all of our glory. We look to you. We believe that you are our creator, that you are the one who is the shepherd of our soul, that you looked upon us even when we sinned and fell short of your glory, and you continued to love us with a gracious love. You ran after us, not to strike us but to strike the sin that held us down. I pray, Father, that you would continue to stir our hearts with a sense of wonder week by week, day by day, as it relates to what you've accomplished on our behalf. As we open up your word, as we look at our own finances, as we look at this idea of stewardship and managing resources, your resources in a way that benefits you and that honors your Son Jesus, we ask for help. Would you help us to find this passage not only interesting but, God, would you give us the gift of belief within our heart that we would trust you at your word? Would you give us courage to apply it to our life even though it may threaten something that we love? We ask for help. Would you speak through weakness once again? I pray in Christ's name. Amen.

Over the last two weeks, we've looked at five really important things that God wants to do in our life and that God wants us to understand as it relates to finances. The first is that God owns it all. He owns everything. You may have a title deed on a car or a house, some kind of receipt saying this is mine, but you need to understand God owns you and he owns everything you touch. It's all his. The second thing we have seen is that God entrusts us with a portion to manage. It's his property. Normally through something called a job where we go and we work, we get paid, he entrusts us with a portion, not all of his property, but with a portion of his property, and he calls us to manage that or to steward that and to do so in a way that's conscious of his concerns and care and his character for his benefit, for his glory.

The third thing we looked at is a little intimidating. That is that God is going to inspect our management as a gauge of spiritual life. The day is going to come when we're going to stand before him and we're going to have to give an account of our entire life, including how we managed his resources. What the Bible tells us is this. Our stewardship is one of the gauges that he looks at in order to be able to determine things that are within our heart, so it's really important. The fourth thing that we've seen is that God, in his grace, he tells us to guard our heart against greed because greed will crush us. It is distracting and destructive. Then, he tells us one of the things that helps us to actually make a strike on our greed, and that is generosity. We've looked over the last several weeks at a strategy that he has for us.

What is that strategy? It's to give generously, it's to save wisely, and it's to live appropriately, to give a first portion to him. It's to give a second portion to our savings, and then it's to live within our means of what remains. The Bible tells us that this is a plan that actually provides for our needs, it protects our heart, it glorifies Jesus Christ, and it's a plan that actually protects our ability to be generous tomorrow. It's an amazing plan, it's a gracious plan, and it's because he loves us so much. Jesus knows there's one more thing that stands in our way, and it stands in front of all of us when we're on this earth. You see, on this earth, there's lots of shiny things. There's lots of things that are appealing to us that make us feel like that's the only thing that matters in the world, is this thing right here right in front of me. What Jesus wants to do, and he does so in this passage, is he gives us a vision of what he sees.

You see, the fact is that we're all nearsighted. What that means is that we can see things that are close up but spiritually have a hard time seeking to discern what's far away. Just like this picture, there's a city behind all of those glasses, but without that vision, without that corrected vision, it's all fuzzy. I can tell you there's a city there. There may be reflections. It may be hazy. It may look like there's taller things and shorter things that are out there, but until you can actually see it with your eyes, it's so hard to live when everything that's close is so clear, and that's so fuzzy. What Jesus does in this passage is he tells us what he sees, not only here but also there, so that we can have clear sight of the future, of eternity, and we can live in a way while we're here on this earth that compensates for the reality of what is coming.

This is how Jesus says it. Verse 19 of chapter six, he says, "Do not lay up for yourselves treasures on earth, where moth and rust do destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust will destroy and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

How does God correct our nearsighted spiritual vision? He does so in three ways. First thing he does is this. He invites us to examine our spiritual eyes. Real practical way would be he takes us to the doctor. He says, "Let's get an eye exam. Let's see what's actually happening." He does this right in the middle section. You see in verse 22 he speaks of a metaphor. He says that the eye is the lamp of the body. Then he begins to talk about the ability of the eye to take in light. It's a really fascinating thing. What you need to understand is that this middle section is actually the master key that unlocks of what follows and what precedes it. What does it mean?

Well, we're all in a room right now, and you can see that the lights are on. Of course, you can only see that the lights are on if your eye is working. For those of us who are, you didn't turn the lights on. You can't even change the lights right now. They're just there. If your eye is functioning as it should, if it's working properly, what happens is it allows that light that is already there to come into the eye so that you can see what is around, and you can navigate the room without bumping into things or bumping into people. If your physical eye is not working, if it's not healthy, if it's bad, even though the light is on and other people can see, the eye will not take in that light. As a result of that, we can not see what's in the room. Therefore, we can not navigate what's in the room.

Now, Jesus takes this metaphor and applies it to our spiritual eyes, our faith, our heart. This is what he means. This is what he says here. He says, "Look." He says, "If our spiritual eyes, if they work, and if they're able to take in the light," and the Bible says that the light is the truth. In other words, we don't create the truth. We don't manufacture the truth. The truth is there. God has spoken to us through creation. He's spoken to us in his word. He's spoken to us through his Son, the revelation of who he is, who we are, and how to live in his world is there. Yet, if our spiritual eyes are darkened, we can not take in that light. As a result of that, we bump around this world totally unaware of the next. However, if our eyes are good, our spiritual eyes, our faith is good, we can take in the light that God has given to us. Suddenly, we now see not only this world and the next, but we can navigate our lives in this world conscious of the next.

This is what he's saying. Luke chapter 12 verse 15, he says it a little differently. He says, "Take care and be on your guard against all covetousness," or greed. You see the words "take care." You can also translate "take care" be alert or see, look, behold. He's telling us that we have to be able to see in order for us to be able to do what God has told us to do. You see, greed, what it does, is it shuts the eyes. Most of us have blinds, at some point in our life, in our house. Maybe you do right now. You can stand on one side of the window, and you can look out, and you can see reality. You can see a world out there. You can go, and you can turn the blinds so that you can now not see that world, and that world can not see within the house. You know what? It doesn't change what's on the outside of those blinds. It just restricts your ability to see.

This is what the Bible says greed does to our own spiritual eyes. Greed closes the blinds to all kinds of things like human need. I don't want to think about the fact that people are starving to death when there's this cool gadget. It closes our eyes to be able to see heaven. It closes our eyes to be able to see lostness in the world. Do you know there's 4.5 billion people who've never heard the name of Jesus Christ? Yet, this gadget's really cool. What greed does is it closes the blinds of our spiritual eyes so that we simply can't see. There's another thing that greed closes the blinds to. It's really interesting. That's our own greed. It's a fascinating thing. It blinds us to the very thing that blinds us. You see, it's unlike any other sin. Those who commit adultery, they happen to be knowing that they're committing adultery when they're doing it. They're not in bed with someone and say, "Wait a minute. You're not my husband. You're not my wife."

Here's the deal. With greed, it's not the case. You can be absolutely consumed, neck-deep in greed and not even know it because greed closes the blinds so that we can not see. You see, greed is camouflaged. You only need to be able to compare yourself to one rich person, one person who lives a lifestyle that's more opulent or more greedy than yours. Suddenly, you'll never even ask the question about your lifestyle. You'll never even ask the question of if your company is exploiting and harming people so long as you get a paycheck. What he's saying is this. If greed closes our eyes, we'll live in darkness until the day when Jesus' light exposes everything, but that day will be too late to make a difference. Jesus, right in the middle of his instructions, he gives this metaphor, and he says, "Now listen to me. You have to examine your faith. You have to examine your heart," and so let's do this.

The first application, let's search our heart and repent. That word repent is sharp, isn't it? Doesn't it even sound like a sharp word? It sounds like it has an edge, doesn't it? It's really not. It means turn. You're going down one direction, and suddenly you figure out it's not the right direction. I need to turn around. That's what repent means, to turn. What I want to ask you to do is simply think about this. We live in the richest culture in the history of the world, and yet most of us have not asked a single time in the last month if I am greedy. I would encourage you to search your heart. One way to search your heart is to look at your receipts. Why? Because Jesus says wherever your heart is, that's where your treasure's going to be. Wherever your treasure is, that's where your heart's going to be.

Your receipts are an accurate description, unbiased, unemotional lay out of this is what I care about. This is what I see most clearly. Look at your receipts. Then, if you're really courageous, not many people will do this, and if you have a really trusting Christian friend, ask them to look at it. Ask them to ask you questions about your finances and your stewardship. Why? Because isn't it amazing that greed blinds our own heart but we can recognize greed in other people, can't we? Find somebody who really loves you and say, "Can you just ask me some questions? Can you probe my life when it comes to stewarding these resources?" because there's a good chance that they may be able to see things that you can't. Whatever comes to the surface that's threatening our ability to be able to see, repent, turn.

The second thing he says of how he seeks to fix our nearsightedness is he urges us to yield to the rightful King. This is what he says in verse 24. He says, “No one can serve two masters.” Now, by very nature, having a master who commands every part of our life prohibits a second master. You’re going to watch basketball games this afternoon, at least some of us are. There’s going to be a timeout, and you’re going to see a coach encircled by other coaches who takes his rightful place in front of his team. They may have ideas of what needs to happen. He may consult them. He may not. When it comes to that time, though, he says, “This is what we’re doing next.” Now, just imagine what would happen if one of those assistant coaches halfway through says, “That’s a good plan, but watch out. This is what we’re going to do.” We would see an immediate firing in the middle of March Madness. It would be memorable. Someone should try that. It certainly won’t happen, but it would be memorable.

Here’s the deal. Jesus is saying the exact same thing. He draws a line in the sand, and he says, “Look, when I came to this earth and when I accomplished what I accomplished, I did so to reign over your heart. There is one master. I didn’t come here to be able to applaud the competitors of your heart. I came here to rule, to rule your heart.” He draws a line in the sand, and he says, “You pick one, money or me.” One Lord, one King, and really one treasure because Jesus knows that we’re willing to pay any price for our treasure. Whatever we see as a treasure, we’ll willing part with lots of resources, lots of time, lots of energy in order to have what we treasure. No one knows this more than Jesus himself. Jesus Christ, one day in real time and space, he stood up on a throne in heaven, and he left the unending adoration of heaven in order to come to this earth.

He could have chosen any parents that he wanted, and you know what he did? He chose two poor teenagers, and he submitted to their authority as his parents. He could have chosen anybody to walk with and to enjoy their company. He chose 12 arrogant men who kept arguing who was the greatest in order to show how humble he was. Jesus Christ came to this ... I always wonder, “What must have it felt like that he came to a world ...” Think about this. He lived for 30 years in obscurity in a world that was created intentionally and that declares his own glory, and he’s living among a people who don’t even recognize him or care about him even though they have been created by him in his image to display his glory, to display his honor. We were all created in the image of God, and Jesus Christ is God. Jesus came to a world that was all pointed to him. All of us are pointed to him, and nobody cared he was here.

He lived here for over 30 years, and he never sinned. Yet, he took our sin, our rebellion, our transgression, our crookedness, our waywardness, our deceit. All of our sin, he placed upon his own heart. He went to a cross, and there he died for it so we wouldn’t have to. Three days later, he rose from the dead. Do you know why he did this? Because the Bible says that he made us his treasure. He was willing to pay an enormous price. Why? Because 1 Peter chapter two verse nine says that he created for himself a people for his own possession. When our eyes are open to this light and we recognize that this Jesus Christ came in order to plant a flag upon our heart and says, “This is mine, and every room in it, everything in it, it’s all mine,” what is the only appropriate response when you see a King this worthwhile, this authoritative, and this committed to our good?

The only thing possible is to yield. It is the only appropriate response is to say, “You are a better King, a better treasure than my earthly treasures.”

Jesus spoke of it like this. He says, “The kingdom of heaven is like a treasure that’s hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.” You see, when your eyes are open to the light and you’re able to navigate this world conscious of the next, conscious of who Jesus is, you see the treasure of Jesus Christ in a field. Not only are you willing to sell everything you have in order to have the field so that you can have the treasure, but you can do so in joy even at the expense of other people’s opinion. They may think you’re absolutely crazy for doing this, and yet when there is one rightful King and you yield to him over your heart, you know what, even that is not burdensome.

Let me encourage you and us as a church family, let’s trust Christ as our Savior and Lord. Today, Jesus asks, “Am I your King?” You can trust him today if you never have by admitting to him that you’re a sinner, by believing in Jesus Christ and confessing that belief to him and confessing him as Lord of your life. You know what happens to his instructions, to his word, and to all of these commands, everything that we’re dealing with, when you see him as he truly is, when you have eyes that are truly functioning so that the light can come in, and you navigate, you can see everything? 1 John 5:3 says it this way, says, “This is the love of God, that we keep his commandments. And his commandments are not burdensome.” When you see Jesus Christ as the rightful King over your life and when your eyes are open to the truth of his word, what he asks of you, it is not a burden. It’s a blessing.

He invites us to examine our spiritual eyes and to yield to the only rightful King, and then the last thing is this. He exhorts us to invest in the right kingdom. This is what he says in verse 19, “Do not lay up for yourselves treasures on earth.” It’s interesting that the words there, “lay up,” it’s the verb form of the word treasure. He’s literally saying do not treasure your treasures on earth. Do not stack them up. Don’t lay them there. Don’t lay them up. Now, he’s not advocating poverty because both the Old and New Testaments actually speak of godly people marked by both godliness and wealth. No, the indicator here that you’re supposed to go, “Oh, that’s the point,” is when he says, “Do not lay up for yourselves.” Believers in Jesus are not supposed to be marked by selfishness but by generosity. We’re resembling somebody, God, who is a giver, the greatest giver. He gave his own Son.

Why would we do this? He says, “Don’t lay up treasures for yourselves.” Because we live in a world, he says, where the things get eaten, where they erode, and where they get stolen. Whatever survives those elements, we die and have to leave them behind. What’s his solution? He says, “Go ahead and lay up for yourselves treasures in heaven.” In other words, we can’t take it with us, but we can send it on ahead by investing in his kingdom now. Just imagine that you live in a country, as you do, and just imagine that you heard and knew the future, the future that actually says that there’s another kingdom, there’s another country that’s going to invade your country, and you’re going to become a part of that country whether you like it or not. What would you do with your currency? You have a currency. You have a set of money.



You're like, "Okay. For a while, this is going to happen. I have to live here until this happens." What would you do?

Well, also add to the equation the fact that this kingdom, already in advance, they say, "You know what? You can go ahead and exchange your currency for the currency that's coming." Here's the reality. Most people in the world, their eyes are not open to this truth, and so they spend everything, all their currency right here, right now. What Jesus is doing is he's giving you an eternal insider trading tip. He's saying, "This is the reality of what I see. I have perfection vision. I know where this is going. My kingdom is going to take over all kingdoms, and there will be only one currency in that kingdom, and the American dollar is not it." What do you do with your American dollars while you're living in America? This is where live appropriately comes into effect. This is what he's saying. He's saying it does take some. You need some, but you should have the wisdom to say, "How much of this currency can I go ahead and exchange before this is absolutely worthless?" In other words, earth is a bad place to make your final investment.

He tells a parable in Luke 16 in order to emphasize this fact. This is how he says it. He says, "And he said this to the disciples, 'There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be a manager.' And the manager said to himself, 'What shall I do, since my master is taking the management away from me? I'm not strong enough to dig, and I'm too ashamed to beg. I have decided what to do, so that when I am removed from management, people may receive me into their houses.' So, summoning his master's debtor one by one, he said to the first, 'How much do you owe my master?'

He said, '100 measures of oil.' He said to him, 'Take your bill, and do so quickly, and write 50.' Then he said to another, 'And how much do you owe?' He said, '100 measures of wheat.' He said to him, 'Take your bill, and write 80'" Now, Jesus always says something that's shocking, that leads us to the point of the parable. The very next sentence is what's shocking. We're supposed to go, "What?" "The master commended the dishonest manager for his shrewdness." It doesn't say he condemned him. It says that he commended him. Then he gets to the point, "For ...". In other words, this is why I'm saying this. This is the point. Listen right now. This isn't parable time anymore. This is real life instruction time for you and me right now.

"For the sons of this world," that's unbelievers, earthbound people, "are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by the means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings. One who is faithful in a very little is also faithful in much. One who is dishonest in a very little will also be dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you true riches? And if you have not been faithful in what is someone else's, who will give you what is your own? No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."



The Pharisees, who were lovers of money, heard all these things, and they ridiculed him.”

Jesus tells a really puzzling parable, doesn't he? This is what he says. He goes, “There's a man. He has a manager, and he needs to fire the manager, but he gives the manager time to clear up the books. The manager knows, ‘I don't want to beg, and I don't want to work, so what am I going to do?’” By deceit, he actually goes, and he goes, “I tell you what I'm going to do. All these people who owe my master money, they don't know I've been fired, so I'm going to make good with them so that after I'm fired, they're going to owe me something.” He goes, and he reduces the debt without the owner even knowing. When he does, he comes, and he goes, “Well, you were shrewd. I'll give you that.” What's the point? This is the point. He says, “The sons of this world,” he's talking about believers. This is what he's saying.

He goes, “People in this world are more shrewd, they're more careful, they're more alert in order to build a kingdom in a world they know they're going to leave than Christians are in building up a kingdom they know they're going to live in forever.” Then he tells us to make friends. It's interesting. Here's the last application if you want to take notes. Let's leverage our resources for God's kingdom. Notice what he says, “Make friends for yourself by the means of unrighteous wealth, that when it fails they may receive you into eternal dwellings.” The friends that Jesus is referring to here are those who will embrace you when you arrive in heaven because, through your generosity, they were able to hear the gospel, and they responded. That's what he says. He says, “They will welcome you into eternal dwellings.” What's so puzzling about it, though, is the means. It's the commodity that he actually talks about of how we make those friends, and he calls it unrighteous wealth. It's a little confusing because, within the Bible, he condemns dishonest wealth, unjust gain. That's not what he's talking about here.

When he uses the word “unrighteous wealth,” what he's talking about is simply the commodity or the currency of a fallen world. I hold in my hand money. Before it got into my hand, it's been in other people's hands. Every single pair of hands, every hand that's ever touched this is a sinner, which means that this has also been used, before I had an opportunity to touch it, to purchase all manner of sinful things. This could have been purchased to buy pornography or drugs or somehow hurting people, exploiting people. There's no telling what this has actually purchased in this world that is not godly. It's not noble. What is he saying? He's saying as Christians, we have the privilege to be shrewd with resources that are here on this earth that have been touched by sin, but now we can actually leverage these. We can stand them on their head and say, “You know what? We can use this. We can exchange it for different kinds of currency.”

What he's telling us is this. He's saying to use the resources that we have to help people get the gospel. You see, God has called us to introduce people to Jesus Christ and to grow them up to love and worship him. You think about our cities in need of the gospel, our own churches in need of the gospel. There are children, there are ministries here at Providence where people are hearing the gospel. Our nation is in need of the gospel.

The world is in need of the gospel. What Jesus is saying is this. If our spiritual eyes are working well enough to see the light, then resources will be released to take the gospel to nations and neighborhoods. We will see clearly enough to say, “I don’t have to live only for what I see most clearly in front of me because I can trust someone who sees far away. His name is Jesus Christ, and he told me and he tells me where this thing is going.” The question is: What are we going to do with this, Providence?

I want to finish by saying two things. First is I just want to appeal for faith in God’s word. Whatever he said to you, I want to encourage you to put it into practice. Second is I want to commend your faithfulness. One of the great joys to me of doing this series now is I don’t have to ask for anything. The reason is because you’re already so generous, honestly. Sometimes your generosity goes to things and to people that you don’t even know. You don’t even know you’ve already made friends around the world. I want to show you a few of these friends around the world. We actually, as a church family, we support 30 international church pastors. You can just call them Providence pastors. They just don’t pastor here. Most of them, they work and live in places where there is no believers. Yet, as they, supporting by your generosity, by our generosity, they’re actually funded. They’re out sharing the gospel.

This is a little local church in a place that’s not even legal for them to gather. Here they are worshiping Jesus Christ. These are eternal friends. Let me show you one other eternal friend, someone who trusted Christ who wanted publicly to be baptized. You see, these are the friends that we’re talking about. Not only are we seeking to support others, but you know that we love to send teams out. Standing behind me is three teams that we’re about to send out to different parts of the world. I just want you to know that your generosity makes an enormous difference in sending people just like these, just like you when you stand on this stage, to take the gospel to people who have never heard it. This is Pastor Phil. He’s on this side. I’m going to get out of the way.

Pastor Phil: Again, we have the privilege this morning to commission three teams. We have a team going to Moldova, a construction team to finish construction on a camp there where we’ll then take another team this summer to minister to teenage kids. We also have a team going to Brooklyn to partner with Redemption Church there in Edwin. We’re going to help them do a spring outreach over Easter weekend, Easter egg hunt and some other activities, and then help them with their worship activities that Sunday morning. Then we have a team going to Thailand who will partner with our own Angela Dawson and their team there to run a teenage camp for a weekend. We’re going to have our arms connected all over the world in the next few weeks as these teams go out. Why don’t you join me in praying as we commission them?

Heavenly Father, you are worthy of us going. You have called us to go. You tell us to go. You command us to go. I'm grateful for these behind me who have said yes to the great commission. Lord, we pray as these teams go out that you would break down barriers in Moldova, in Thailand, in Brooklyn. Lord, open hearts as gospel conversations are had, as games are played, as relationships are built, Lord, as this team builds a camp. Lord, we pray that you would work, that your Spirit would move. Lord, I pray for their preparation. Their hearts, their minds, their bodies, their souls would be prepared to do the work that you've called them to do and that your kingdom would be built, your church would grow in all of these places, and, Lord, we would be a faithful people to pray for them as they're away. Lord, we're just so grateful that you give us the opportunity to serve you in these places. We pray that you would work in and among Moldova, Thailand, and Brooklyn and elsewhere around the world. We pray this in Jesus' name. Amen.



© 2019 Providence Baptist Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.